

UNITY

Freedom, Fellowship and Character in Religion

An Advocate of Universal Religion and a Co-worker with all Free Churches.

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Editorial

THIS NUMBER of UNITY has been given entirely over to our Western Anniversary. The editor kindly vacates his chair for a week to allow the secretaries of the various organizations to take his place.

THE SERMON we lay before our readers in full, so that those who were unable to attend the Conference may, as regards this, be on a plane of equality with their more fortunate brethren, except that they must miss so much of its effectiveness as came from Mr. Judy's impressive delivery.

THE DEVOTIONAL MEETING of the first morning was unusually inspiring and uplifting. But the memorial service in honor of John C. Learned and William J. Potter was perhaps the spiritual high water mark of the Conference in the tender love and reverence, it revealed in the hearts of those who had known these noble men in their earthly lives.

THE THOUGHT SIDE of our Conference this year was nobly representative of the highest and best in modern life. Miss Hultin is one of the great pulpit orators of our time, and in her grand paper on "Some Tendencies of Religious Thought" she filled the facts of science with the faith of religion and fused them in the fire of her impassioned eloquence

till all science became religious and all life divine;—while Prof. Christie's wide vision and careful movement showed the trained scholar combined with the philosopher. His able paper will appear in an early number of *The Non-Sectarian* and will repay a perusal by all who are interested in the largest view of theological study.

THE PRACTICAL PAPERS of the last evening were as admirable in their helpful suggestions as in their literary style. Prof. Woodward's plea for Manual Training as a character builder ought to be read from every pulpit of our land. No less timely was Mr. Burke's fine paper on the newspapers and morals. His demand that we ought to get acquainted with the newspaper man, would be readily granted if all such men were as pleasant as he. Mrs. Woolley's talk came up to the high standard her previous papers have set for her; while Miss Gordon's paper was the most sternly practical of them all. She held that the way for the church to help morals was to be moral in all its transactions as a church, to be morality incarnate or rather incorporate.

THE REPORTS FROM THE FIELD were intended to give a complete view of our work in every Conference, so that the whole field of the Western Conference might be spread before us. But several of the promised reports failed to appear at all and one of them was unavoidably delayed. Of Mr. Jennings admirable and suggestive paper we give only an extract, but we hope it may be given in full at our next Conference. Miss Putnam's letter also deserves to be reproduced entire; but we have been able to give only a taste of it, just enough to suggest the self-forgetting missionary work she is doing in her great field. Of the work in our university towns we had full reports from Ann Arbor and Iowa City. Mr. Fenn described Mission Week of which he is so enthusiastic an advocate.

For What Does the Western Conference Stand?

The conference did at least one nobly consistent act at its last session. When objection was made to the reflection of the secretary, on the ground that he had said that he was not a Unitarian, the conference straightway reflected him by an overwhelming majority, showing that it really meant what it has been saying for the past eight years. One of the three or four who voted against the secretary, came up to him

afterwards and said he would have voted the other way if he had remembered that all of our Western Conferences are conferences of Unitarians and *other* liberal or independent societies; but a still stronger reason for the act of the conference lies in the fact that our Western Conference holds, expressly and emphatically, to the open basis of fellowship,—which the secretary had supposed to mean that all who believe in freedom in religion and are laboring to establish truth, righteousness, and love in the world are welcome to our fellowship, whatever the name they bear; or, as the proposed constitution of the National Conference puts the principle, "We welcome all of any name." To decline to reflect a secretary, otherwise qualified, simply because of the name or no name he bore, would be for the conference to repudiate in spirit the very principle for which it claims to stand; for it would be a curious interpretation of open fellowship to condition it on the taking of a name, and especially upon the taking of the name of a denomination which has not yet adopted open fellowship.

But the secretary has been proud of the name of "Western Unitarian" because it was synonymous with complete freedom in religion and a fellowship that does not rest upon a mere name. He objected to the unqualified Unitarian name simply because the great majority of those who hold it and give it its accepted meaning do not believe in unlimited freedom in religion. They have a roof over their religion. Their Unitarianism has its upper limits, and those limits can easily be passed by freedom in religion. The freedom of Emerson, Parker and Potter passed beyond the limits of their time; and the freedom of the Western Conference has carried its supporters outside the official fellowship of the Unitarian denomination of to-day. This limited Unitarianism still regards the Western Conference as outside its fold; it has held itself aloof from our conference for several years, and still holds itself aloof. It has its separate headquarters in this city and its separate agent; and when your secretary, in answering a communication of a director of the American Unitarian Association, urged that if they all believed in freedom in religion they ought to work together, he received a letter full of bitter hostility to the Western Conference, and was told that "nothing could be done at Boston" towards union. The Western Conference must go back inside the denominational limits before it could deserve the official fellowship.

It is to distinguish itself from such limited

Unitarians as these that the secretary calls himself a "Western Unitarian," when he wishes to be exact. But since Western Unitarianism is a name that savors of strife and separation, as the name Protestant Catholic would, if used to describe a Methodist or a limited Unitarian, and since the secretary hopes that the time will come when there will be no East or West in Unitarianism, and no other limits to the name, he prefers to let names alone for a season and not define himself at all save in the language of the Western Conference, as one who wishes to establish truth, righteousness and love in the world, and is glad to fellowship all others "of any name" who are laboring for the same end. When the Orthodox call him Unitarian, he does not correct them, because he is at least as bad as they think. When the Western Unitarians call him Unitarian, he is proud to receive the name because he knows it means, with them, unlimited freedom in religion and in fellowship. But in the presence of Unitarians of the limited type he feels that he has no right to the name. Such Unitarians are excellent people, no doubt, as Congregationalists, Methodists and Catholics are, and are doing much good in the world and have a perfect right to their name and their definition of it; but that definition rules him out, as long as it rules out the Western Conference basis of open fellowship; and he accepts the definition without argument, because he thinks it better not to argue about names but to let men name themselves as they choose. He does not desire to disturb the names either of the Unitarian societies or the other independent societies in our conference. He welcomes "all of any name." It matters little to him whether the Unitarian Conference keeps its name forever or changes it to-morrow, provided it keeps its principles of free religion and open fellowship. It is not the name but the principle of the conference that makes it dear to him; as long as it keeps its principles, he will be loyal to it and labor for it.

But is the conference keeping its principles? Does it still stand for open fellowship? The delegate selected by the president of this conference to represent it at the Liberal Congress of Religious Societies, and also at the National Unitarian Conference, is the very individual who denounced the principles of open fellowship at our recent meeting and voted against them. This man, who pledged himself a year ago to abide by the principles of fellowship which he now repudiates, is to cast the vote of our organization at the National Conference on the very question whether that conference shall also adopt our Western basis of open fellowship and drop its limitations; and he is to act for us in spite of the fact that neither he nor his society had contributed anything towards the work of our conference, so that he was not even a member and had no right to speak or vote at the session.

Therefore the secretary feels obliged to ask what this Western Conference stands for. Does it stand for the great inclusive

principles of free religion and open fellowship, regardless of denominational names? or does it stand for an exclusive denominational name, regardless of principles? Of course, if it stands for the latter only, so that anyone who has the name can represent it whether he has the principles or not, then your secretary has wholly misunderstood it and misrepresented it; but he trusts that it is not he who has misunderstood or misrepresented it, and that it still stands for a great principle and not for a mere name, and can still be a rallying point for all the new religious movements of the West, regardless of their names.

A. W. G.

The Work Given The Church To Do.

BY REV. ARTHUR M. JUDY.

The first great work of the Liberal church of which I would speak, lies in the moral field. It is no new thought upon this subject which I expect to bring you. It is not a new thought we need. It is a stirring of the heart we need. Ours is a work the sublimest among all works, but because of long familiarity with it, or faintheartedness, we are too often untouched by this sublimity. We who, just in so far as we are zealous and efficient in this our field of work, ought to bear ourselves firmly and serenely as ministers in civilization's highest office, too often falter and apologize. But in the name of all that is reasonable, what occasion has he to apologize who stands forth to rebuke men's mortal sins? If ever a man was commissioned to an ennobling work, he is so commissioned who is sent forth to help on the day when men shall no longer lie or steal or commit adultery or murder. These things are the deadly enemies of progress. They are the wild beasts that crouch within the jungles of the social world, and he who is sent forth to do battle against them is accoladed into the proudest rank in human life. And the service of this order of knighthood is as indispensable now as it has ever been in hours that are past. Deceit, lust, cruelty and greed still hold mighty sway in the human heart. No farm-side so peaceful, nor city so well policed that murder is not there to be feared. Property is never quite safe from the thief of low or high degree. Lying is rampant, and the man or woman who is lifted above every form of deceit is far to seek. Adultery is a canker sapping at the health of body and soul and casting a cloud of misery into the sacred retirements of the home and the secret recesses of the heart. You and I and every man and woman of reflection know that these deadly vices are lurking at every turn and that they are to be held in check only by a host who are brave, disciplined, unremitting in vigilance and consecrated unto the end.

And this moral work ramifies infinitely farther than the words I have just used indicate. Scarcely can there be a turn of a man's head, or a look of his eye which is without moral quality. A man who is free from lying, theft, murder and adultery is not free from sin. A man who stands upon the pinnacles of sainthood is not free from it. "It is only the young catechuman of moral life," exclaims Dr. Martineau in one of his most solemn passages, "that feels any elation at his conquests over temptation, and can attach much meaning to the phrase, 'the pleasures of a good conscience.' As he grows older, his little rudimentary virtue which had looked so bright and pleased him

as a morning star, touches the sun and is swallowed up, nay, is visible only as a black spot that in itself does not shine at all. The more he attains, the more sensible he is of the unattained; and though none may have less to reproach themselves with than such as he, from none does the language of contrition flow with a significance so deep."

In the face of words such as these—words from a man himself of saintly life and read in all saintly lives—how dare any man or woman think that when the church has done its utmost for the moral training of children and exerted its restraint against the mentally depraved, it has finished its work. The function of the church, a bureau in the police office or a room in the kindergarten, how can any sane man harbor such nonsense when he knows and you know and I know that an hour will not pass in which something is not thought or spoken which brings the blush of shame to our cheeks? That, strive as we may, we shall achieve no virtue which will not vanish or blacken in the face of the ever rising ideal? No, friends, this moral business is the great business. "Principias" and "Descents of Man," "Rise and Decline of the Roman Empire" and "Critiques of the Pure Reason" are business of sublime importance, but they can never take precedence over the business that is set before us by the "Meditations of Marcus Aurelius," the "Imitations of Thomas a Kempis," the "Analects" of Confucius and the "Gospels" of Jesus of Nazareth.

Other schools may graduate their students, the prescribed curriculum has been accomplished, but in the school of morals no one so presumptuous as even to suggest such a thing as a course that can be completed. He who enters this school enters for life, or should so enter, and he finds that the utmost nurture it can afford barely suffices—in fact, does not suffice—to insure the righteous discharge of one day's task. Let a man draw the utmost that can be drawn from a church when the great preacher speaks by the inspiration of the strongest gospels and still that man in the trying intimacies of the home will fail to live at all times the life of a generous comrade and a just ruler.

The homes of America! Tell me of a single one, of which you would gladly hear I there is to be told. And yet your work and my work, as laborers in the church, is to speed the hour when the homes of our country will bear the light of day. We are to nourish the sentiments which will lift men above the inclination to exercise in the unguarded fields of the home that tyranny which in the field of civil life naught but constitutions established by stern war, and public opinion fierce as a tiger, can restrain men from exercising—and then only with partial success. We are to encourage in that same home the passing of judgments which in delicacy of decision and in exactness of justice excel the finest that are rendered at the bars of our supreme tribunals. We are to stimulate these services of sacrifice and services of delight so subtle and so rare that beside them the records of heroism show coarse and common. We are to build there the supreme altar of long suffering; make possible there love that never faileth; help there the forgiveness that forgiveth seventy times seven.

Think you that God in the infinite storehouse of his rewards holds a brighter crown than that which he will give to him who, eager and loyal to do the work of the church, has thereby endeared and uplifted the life of the home?

But he who is loyal to the work of the church directs a redeeming influence upon society as well as upon the home. And society needs it. Society is not kind, soci-

ety is not sincere, society is not magnanimous, society is not brave, society is not quick to lift the fallen and defend the oppressed. Society has in it too much self-seeking, too little self-forgetting. That society includes within its numbers some of the best men and women of every town; that the services which it renders are among the rarest; that its pleasures and refinements represent the goal towards which civilization advances, not the slough into which it has fallen, is true, and he would be a partial observer who overlooked this truth. But something mightily better than the society which now exists is possible, and whoever strives valiantly for the ethical ideals which are preached in the best churches of the land, is helping to substitute the day when that possible society shall put to burning shame the hard-hearted exclusiveness, the shallow pretentiousness, the giddy impudence, the unjustifiable discriminations and the ridiculous inanities which to-day mar so much of the society which affects to be the best.

Again, he who labors for the church labors for the commerce and industries of the land. A nation's success in business is to be measured by its success in morality; between the height of its warehouses and the depth of its righteousness there is an intimate relation. But shallow and trifling men do not see this relation. They imagine that not righteousness but "smartness" exalteth a nation; that success awaits not the honest but the shrewd man. So it may in individual cases here and there; so it does for a time in certain realms of activity. But the very railroad wrecker who rises to power by grazing the doors of the penitentiary, runs his trains and keeps his books by the righteousness of thousands. But for their honesty, their fidelity, their sincerity and justice, there had been no railroad to wreck and no millions to purloin.

Streams of wealth are like streams of water—in their source they are for the most part sparkingly clear, pure as crystal—bursting from rocks of manly integrity or trickling through the mosses of womanly devotion and singing over the pebbly beds of stern thrift and rugged toil. Afterward, when they come to float a nation's commerce and turn the wheel of her factories, they do indeed gather pollution, and roll onward to the sea of futurity a witness to the corruption of the world through which they have passed.

But 'tis *our* honorable task, O friends, to save the rivers of wealth from this pollution and to so preserve their purity and sparkle that in all this beautiful earth there shall be naught more beautiful than this silvery tide as it rolls down the slope of time carrying health, wisdom and delight to waiting millions. Ours it is to insist that men shall do by the things of another as they do by their own; ours to teach them to abandon on the instant any advantage to be gained without equity; ours to persuade them that honor is rather to be chosen than great riches; ours to remind them that man cannot live by bread alone, and that there are treasures to be laid up where neither moth nor rust doth corrupt nor thieves break through and steal.

We may sometimes weary of this our high work, being disheartened by iniquity in high places and dumbfounded by the practices of men who listen constantly to the call to integrity, but in our saner hours we know that this despair is childish; we realize that should the spires of the churches fall to decay the lordly business blocks would tumble to ruin, and cobwebs enmesh the ledgers of commerce if once the high scriptures of the world were given over to

dust and oblivion. Aye, aye, the chimes of the church bells start the wheels of industry and the prayers of the righteous fill the sails of commerce. The builders of righteousness are at the great business.

And the builders of righteousness are at the great politics, too. The petty politician of the hour turns his back upon the church to count the favor of the dram shop, believing that the word of power is to be revealed where righteousness is least. Vain is his belief. For your prophet, he who dares to take the coal from off the glowing altar of God, is your only great politician. To him the word is spoken which in the long sweep of years guides the people. Not he who holds the office is the real legislator, but he who can state the needs of the hour in the terms of eternal justice. Our pulpits are barred from partisanship, and rightly. But they are not barred from expounding principles of equity; from stimulating self-forgetting loyalty; from explaining how in times past righteousness hath exalted a nation and iniquity hath brought it low. They are not barred either from making practical application of their abstract virtues, so be that the right time is chosen and the right discriminations observed. The voice of the great preacher on issues of vital moment to the country is still a blast worth a thousand men, and must so remain while the people instructively turn to the pulpit for moral interpretation of great issues.

"Religion is rectification of the soul," wrote Channing; "it is renewed health. It consists of feelings and dispositions which include everything generous, disinterested, sympathetic and pure. It is in its very nature peace." It is such dispositions, O friends, that make government strong and nations great. In this land at this hour the prime question is not whether our institutions are good enough for the people, but whether the people are good enough for the institutions. If the people are corruptible, cowardly, unpatriotic, incapable of justice and indifferent to the universal good, no constitution however wise or sacred can save the peace of the state. Only peaceable men can make peaceable states; only just men can make just laws, only unselfish men can frame great policies, only men who will not intrude on the rights of others can maintain their own. And since it is our task, as faithful members of the church, to lend our powers to the making of such men, well may we lift up our face with cheer and joy and triumph, thanking God that it is our glorious privilege in so large a measure to make the men who make the state.

But is the work of the church to concern itself wholly with the moral nature and leave untouched the intellectual? Is our field righteousness, not knowledge? Are we to be deeply read in the ethics but not in the philosophies, the sciences and the literatures of the world? God forbid that such a deprivation should be inflicted upon us. Were it inflicted, then indeed would our calling be shorn of half its splendor. But it is not inflicted; rather its very opposite is required, and our office, when construed at its highest, is seen to be preëminently an intellectual office. From many specialized departments of speculation and research we are by the very limitations of human capacity debarred. But though debarred from many specialties we are not debarred, rather are we drafted into, one which is the finest,—that is, the history of religion. We whose privilege it is to toil in the field where Ewald and Kuenen have wrought their great works; to become the disciples or critics of Tyler and Mueller; to keep pace with Toy or Tiele,—are assigned

to a department of knowledge which alike in result and in method will yield the helm to none other that can be named. For here we are dealing with the highest term in the vast evolutionary scale of being. And if the preparatory stages of this evolution be of commanding interest; if the first discoverable manifestation of intelligence in animals engage a man's consecrated thought; if the first ventures into altruism be of absorbing interest; if the inclination upward to sainthood calls forth enthusiastic study,—what shall not the whole sweep and history of sainthood, as it stands revealed in the scriptures and anthologies of the world, awaken of thought, interest and enthusiasm?

Once and for good let us arise and have away with this certain condescension which scholars in the less commanding departments of knowledge have sometimes of late affected toward this our special field. Or if we be constrained to grant some grounds of justification for this condescension toward us who are poorly equipped workmen in this field, let us not tolerate their condescension toward the field itself. A field that holds Jesus and Socrates, Paul and Confucius, Isaiah and Zoroaster, Moses and Epictetus, Jeremiah and Buddha; a field that includes the Parthenon and the pyramids; that claims as its own the Thirty Years' War and the great crusades; that must give account of the papacy and the Pilgrim fathers; that traces the intricacies of the human soul from its manifestation before a Juggernaut to its sublime declaration that God is love,—that, friends, is the sublimest field of study that any man can make his own, and 'tis naught but a ridiculous fashion or fad of the hour that can affect to look upon it with slight esteem. No, the desideratum is not a richer field of study, but better students and better methods of study. And that betterment it is the rare privilege of Liberal churchmen to be foremost in bringing about. When Channing declared that Unitarianism is "pledged to progress as its life and end"; when again he declared that "there is no firm foundation for religion but truth,"—he foresaw what every strong churchman must come in time to see, that "nothing at last is sacred except the integrity of your own mind"; that all scriptures are simply so much material for thorough study; that all leaders are ethical specimens; that every commandment is to be brought to the touchstone of reason; and that all councils and creeds are to be treated as transient works of fallible men. This vision, this view, this attitude has been the desideratum in ecclesiastical scholarship, and now that it has been or is being rapidly attained in the Liberal ranks, nothing can prevent the rapid approach of the hour when the able upholder of the church shall be admitted without a shade of condescension into the fellowship of scholars foremost in the application of every method which reason can suggest for the verification of theory or observation.

Nor can anything retard the approach of the hour when the complete abandonment of the old creedal and priestly domination shall transform the whole intellectual and spiritual atmosphere of the church. It will become a new creature. The vampire of heresy-hunting will be chased to creed-obscured recesses; the mediæval bugbear of uniformity of belief will be relegated to the lumber room of outworn follies; and everywhere congregations will rise and flourish wherein the conviction of Channing will reign supreme, that "the greater the variety of sentiment with which a system will harmonize, or the fewer its fundamentals, the more worthy it is of a Liberal mind." Our work it is, O friends and brothers, to insure the

coming of this transformation; and how any man can ask for a work more congenial to courage and enthusiasm I cannot conceive.

Nor can I conceive how any man of large comprehension can look with indifference or despair upon the church's second great field of thought, namely, the philosophy of religion, or, in more customary phrase, theology. Of late years it has been somewhat in fashion to speak contemptuously of theology. But be not disturbed by this passing contempt. When chemistry shall have reduced all things to the primal atom; mathematics wrought out its lost theory of functions; biology detected the link twixt life and not life, and discovered what brought the moss on the moss rose, there will remain this question of questions: Well! What now does it all mean? Whence came it? How came it? Why came it? To suppose that any result of science will ever permanently debar men from asking these questions is simply ridiculous, and therefore is it ridiculous to dream that there can come any lasting stagnation of men's interest in theology.

God is the last term in the scale of the sciences; and to dream that anything can hold back the human mind from passing on to that last term in the ascent of inquiry, is to indulge in a supposition that will not be borne out by time—is not borne out by the plain trend of events to-day. Pictures of God that nourished the piety of the religious world in its more childish days are being put away. But why not? Shall not the world, now that it is a man, or something more like a man, put away childish things? What garrets full of childish science have been put away, of childish art, childish history, childish literature. May not we, then, without discredit to our supreme object of thought put away ideas about him which have been fashioned in a childish way? Are we to have no privilege of rectifying errors without the hue and cry being raised that the whole content of our thought is erroneous? Nay, instead of meekly conceding this false accusation, we ought to press more deeply into our theological studies, that we may the better believe and declare how false and ridiculous it is.

If religious Liberals are in any way especially weak to-day their weakness springs from too little, not too much, study of the philosophy of religion. Even the Liberal clergy are too poorly equipped in this supreme study. They are not even able to follow with clear understanding the searching arguments of their own masters—their Martineaus and Cairds and Everetts. They are scarcely prepared to catch the drift of the commanding significance of such books as Shaler, LeConte, Cope, or Powell are putting forth. They are droning on, vainly supposing that some philosopher of a century ago—some Hume, or Kant, or Comte—has said the final word that showed a rational proof of God's existence to be impossible. And if many of the Liberal clergy are thus backward, how much worse is the condition among the Liberal laity—or a large part of it. I tell you it is pitiable on what slight and remotely inherited arguments thousands of men base their doubt of God, of immortality; far more pitiable to see what thousands turn away from these questions, denying them the right or dignity of a place in their thoughts. Now 'tis your privilege and mine, O friends, to rescue men from this error. By the benign course of events we have been lifted above the necessity of abusing men who are not ready on the instant to declare their belief in God. We have even been lifted to the plane where we can thor-

oughly respect their disbelief. By the habits and constitutions of our churches we who are believers in God can jointly assemble with those who are disbelievers or non-believers, and be brothers in one household of sympathy if not of faith. We have learned that if a man after years of calm and searching thought finds a well-reasoned foundation for his belief in God, his hope of immortality, he does well, and we gladly bid him take these years if he needs them. But we can not, if we are to fulfill one of the greatest needs in this land of America to-day, bid him to use those years to waive off and crush under foot these thoughts. Rather should we make of our churches such a maelstrom of earnest, frank, hearty, loving thought of God and immortality, that it will irresistibly draw thousands once more to this study which of all studies may be made most consoling, illuminating and restraining.

Oh, fail not, friends, to realize the vast privilege which is granted to us of the Liberal Church in this work of rebuilding the altar of men's faith. If they who of old sat down beside the rivers of Babylon had cause there to bemoan the ruin of their temple, how much greater cause of sorrow have the millions to-day whose temples have been overthrown not by the bolts of war, but by the shafts of doubt. They are exiles from yet a fairer land than sacred Judea; prisoners are they under a harsher dominion than that of Babylon or Assyria. And we, what a deliverer shall we not be if, overthrowing the high wall of doubt, we restore them to the Palestine of the Soul, if breaking their God of rhetoric and tradition we bring them again to the God who "fires the heart," who "peopleth the lonely places," who "effaceth the scars of mistakes and disappointments."

But think not I am so infatuated with books as to imagine that a church should be converted into a lecture room. I do not forget that the soul is more than understanding; that sentiment foreruns ratiocination; that all the great things of life are first lived and then analyzed. Therefore do I look upon the maintenance of worship as one of the greatest works set us to do. God is to be adored as well as talked about; and incalculable, therefore, must be the influence of the prayer and song and scripture which the church maintains.

There are at all periods of the world large bodies of men who are too insensible of the existence of God, or too skeptical, to be able to feel any deep emotions of thankfulness, adoration, trust and contrition. But these men are at no time in the majority; or if in the majority in sane mood and at some epochs in their lives, they are not always so. That something which lies deep in the emotional nature of man, causing his thoughts like sparks to fly ever upward, is the something which it is the church's supremest work to nourish and develop. By hymn and prayer, by symbol and association, by the sacred place and the sacred hour, this work is to be done; and blind would he be who should fail to take account of the illumined faces which these ministrations have produced, the strengthened wills, the enlarged sympathies, the assuaged sorrows, the serene hopes, longings and trusts.

Well did the poet exclaim:

"Give back the need to worship that still pours
Down to the soul that virtue it adores."

And well may we rejoice that 'tis our lofty privilege, as faithful laborers in the church, to keep clear the channels for this down-pouring stream of worship.

If there be an office of tenderer service to man and one of sweeter rewards, I would that some one should name it.

Address of the President of the Western Conference.

HON. D. L. SHOREY.

DEAR FRIENDS: The scheme prepared for the fortieth session of the Western Unitarian Conference needs no explanation. The whole of this morning's session will be occupied with reports of the officers of the conference and from representatives of affiliating bodies. There will be nothing during the conference more worthy of your careful attention.

The work of a church is educational, and therefore has to be renewed for every generation, as it comes upon the stage. Our part of that work is done under the Unitarian name, by Unitarian methods and through Unitarian organizations. The apt name is hallowed by associations; the methods of free inquiry in pulpit and pew are suited to our needs; and our organizations, national and local, have been approved by long experience. Most of us, I think, are satisfied with these conditions. We shall nowhere find greater freedom or more congenial fellowship. While in every other denomination earnest men are breaking bonds to give themselves more room, our ministers and people, standing on historic ground, without superstition, dogma or creed, work harmoniously together in the interests of pure religion and undefiled. We are grateful for the inheritance we have received. Our freedom has been bought with a great price. It helped our Unitarian ancestors in solving the problems of life and character in their time. It is no less helpful now. In it is the promise of our future usefulness as a denomination. It measures our debt to the past, and there is no value in any promise for the future based upon a repudiation of that debt.

I have served the conference, as its president, in nineteen annual sessions. It has always been to me an agreeable service. During a portion of the period covered by my service the circumstances of the conference were such that it seemed to me a duty to hold the position which your favor has so often assigned to me. I hope it will not be considered an assumption, if, in advance of the action of the nominating committee, I ask that my name shall not be again presented for the presidency.

Report of the Secretary of the Western Conference.

A. W. GOULD.

The ideal secretary of the Western Conference ought, you will all agree, to be a person who is acquainted with all the churches and all the ministers of the conference and who possesses their entire confidence and affection. He ought to be gifted with a pulpit eloquence that should satisfy the cultured and the uncultured alike. He ought to have tact in the field, executive ability in the office, and courage and caution everywhere. And, finally, he must be willing to give up his home and his study for the din of the railway and the pomp of the guest chamber.

Of course it was understood by all, when this position was offered to me so unexpectedly, that I was not this ideal person but would do what I could temporarily to keep the work from languishing till that person could be found and persuaded to take the place. I am aware of many of the shortcomings of my work, and there must be many more of which I am not aware. My only excuse is that I have tried to do my

best, which unfortunately was not always the best that some other man fitted for the work might have done and will do as my successor.

I will mention briefly the work of the seven months and a half which have composed my term of office. During that time a little over a thousand letters have been written or dictated on business of the conference and about an equal number of callers have been met. Fifty-two religious services have been held in twenty-four different places and some thirty addresses delivered; six conferences and one council have been attended in six different states, and twenty-two of the churches of our conference, and fifteen of the Sunday-schools have been visited. To do this required more than thirteen thousand miles of travel, costing a little over two hundred dollars; but the expense was much more than paid by the money received from the field. In all cases my visits to the churches were to supply the places of absent ministers and never to occupy the pulpit at the same time with them. Many cordial invitations came to me to visit ministers at their churches, but while there were so many places without any ministers I felt it my duty to decline all such invitations. Even then there were many more applications for my services than I could answer in person.

A score of ministers of our own faith have corresponded with me regarding new pastorates, and half as many from outside our denomination have applied for pulpits. About half a dozen churches have sought candidates through your headquarters. Hinsdale has settled Mr. C. F. Elliott, who is crowding the church every Sunday; and Mr. J. S. Andrew, recently of the Universalist denomination, has been engaged by the Sioux Falls Society. Manistee has been induced to seek a minister once more; and LaPorte has opened its doors for evening services, supplied by Mr. Fenn and other ministers from Chicago. Hobart has also been supplied through the headquarters. The Midland church in Michigan has been kept alive by the excellent Sunday-school which Mr. Daniels had organized. The neighboring church of Mt. Pleasant has revived its Sunday-school and Ladies' Society through the labors of Miss Bartlett. And at her persuasion these two places have decided to join together in calling a minister. St. Joseph in Missouri is still without a pastor, but evening services have been held by Mr. Roberts, of Kansas City, and the Sunday-school has been kept up under the superintendence of Mr. Cox; so that the church is ready to start again when the right minister appears. Mr. W. S. Vail, formerly over the Universalist church in St. Paul, is now doing excellent work in Wichita and Arkansas City. The church of the Unity in St. Louis has met with its supreme loss. The wise and brave and strong minister, John Learned, has been taken away in the maturity of his powers. But the excellence of his work is shown in nothing more than in the uninterrupted progress of all the phases of his labor. The Unity Club and Sunday-school, as well as the church, have not thought of stopping; and with the occasional help of Mrs. Learned and the exchanges furnished by your secretary, the pulpit has been filled each Sunday.

Of new movements there are but few in which your secretary has labored directly. The one which Mr. Duncan started at Sterling and Rock Falls, Ill., has had vitality enough to exist in spite of much unavoidable neglect. I have furnished the people there with preaching nine Sundays, either by going myself or sending some one, and finding

that they were bound to live through my term of service, I urged them to organize a Sunday-school to meet every Sunday, whether they had preaching or not. They have done so, and have an adult class of about thirty and one or two younger classes; and they have subscribed about four hundred dollars to continue the movement. And the money for a church home is ready for them as soon as the society gets fairly on its feet. A council was held there in April at which Mrs. Woolley, Mr. Fenn, Mr. Judy, and Mr. Duncan participated, speaking to crowded houses. If the Illinois Conference could put a missionary in this place next fall, it looks as if a self-sustaining church could be built up in a short time, as the two places number over eight thousand inhabitants.

Another new movement has started in South Dakota and is also the result of Mr. Duncan's faithful work. A visitor to Sterling heard him preach there two years ago, and carried his gospel to the little town of Parker, South Dakota, where she banded a few families together into the "Church of Humanity," as the little organization called itself at first. I had some correspondence with the members, and visited them in February when I supplied the pulpits of Sioux City and Sioux Falls. They engaged the Episcopal Church for two evenings and gathered forty or fifty people together to attend the services, and before I left they decided to make themselves into a Sunday Study Club and are now meeting regularly for study, and have preaching whenever they can get it.

I mention this case not because of its intrinsic importance but because it seems to me symptomatic of the whole Northwest. The people, even on the farms, are earnest and thoughtful, and ready for the new and larger view of religion; and in almost any city I am inclined to think that the right person could start a movement that would very soon be self-sustaining, like the movement under Mr. Marsh in Peoria, where I preached one Sunday in the minister's absence, or the new church in Streator, where Mr. Duncan is doing such a fine work, having an audience of three or four hundred and a model Sunday-school of one hundred and fifty. Similar movements in smaller places have been recently started, as that at Centreville, Ia., by Mr. J. B. Bidwell; that at Plainview, Minn., by Mr. F. C. Davis, and that at Detroit, Minn., by Miss H. G. Putnam, our traveling "bishop of the northwest."

The hard times have prevented much church building during the past year; yet in spite of the financial depression a new church has been erected at Cherokee, Ia., and will be dedicated in June free from debt. The honor of this work belongs to our two ministers at Sioux City. Another new church is going up at Kalamazoo; and this also is the result of the faithful, enthusiastic work of a woman. This church will also be free from debt; and will change its name, when it enters its new home, becoming the "People's Church." The money for a new church is being raised at Arkansas City under Mr. Vail's inspiration, and also at Perry, Ia., where Mr. Stevens has done such an excellent work. And Mr. Judy's people are also preparing to erect a home more adequate to their rapidly growing requirements.

Your program committee tried to get a complete report at our conference of the work done in the university towns where we have liberal churches, in order to emphasize the opportunity such places offer us for noble work and to call attention to Lincoln, Neb., and Champaign, Ill., as places where

such work ought to be done. And perhaps I may say here that amid the wide-spread regret at the loss of Mr. Crothers, there is one thing that may reconcile some of us to his withdrawal, and that is the fact that he is going to one of the greatest university towns of the world and will have a measureless opportunity to do good to the rising generations. Therefore we bid him God-speed, not that we love St. Paul less, but Harvard more.

Though I have not been able to visit all of our churches personally, I have tried to reach them all by letter and gather such statistics as should give us some idea of their present condition. About fifty of the churches have sent in reports, which show, among other things, that between five and six thousand persons are attending out liberal churches every morning, and about two thousand in the evening; and that a little more than one half of our churches hold evening services. The returns give us only two thousand Sunday-school scholars, about one third as many as the adult congregation. This does not seem to me to be the right proportion for a church that is to live and grow. If the present churches are not to die out with the present generation, they must be largely recruited from the children of to-day; and I see no reason why our children cannot be taught to believe a reasonable religion as well as an unreasonable religion. They could then start where their parents are now and not have so much to unlearn. But to make our Sunday schools as large and prosperous as they should be, I think we must rouse up more interest in them. We must bring the isolated and unsuccessful schools into touch with the larger and more successful ones by conventions and Sunday-school unions, and perhaps by having our schools send delegates to our state conferences. I hope you agree with me that it was my duty while secretary of the conference to work as much for the schools as for the churches, and that in working for the schools I was doing the best and most permanent work for the churches.

There is another part of our general work which seems to me susceptible of improvement. If we had at our headquarters a central bureau to correspond with all of the Unity clubs in our conference, to get their programs and publish the best of them in *UNITY* and to pass good methods on from one club to another in various ways, and perhaps to call a convention of club-workers occasionally, I am inclined to think that the work of the clubs could be greatly improved. And a similar bureau to correspond with the ladies' societies in our different churches would help them greatly to new and better methods of work and more enthusiasm.

Another point in which I have ventured to suggest an improvement is the relation of our conference to the state conferences within its somewhat elastic limits; and I have offered an amendment to our by-laws by which each local conference can elect its own director to act as its representative on our board. The object of this change is to bring the conference into closer organic union with the smaller organizations and thereby to enable us to help each other more effectually. If we could have two fully attended all-day meetings of our board, one in September and the other in February, it seems to me that we might do a great deal better work. At the September meeting we might talk over the whole field with the representatives of all the conferences, and we could then lay out our work, decide what places or persons to help and where our money was to

come from. At the second meeting in February, we could have reports of work done and money spent or needed, and we could lay out the program for the annual conference. In that way our whole work could be brought together twice a year (besides the annual meeting); but as our workers are all of them poor and our distances great, it would seem well to pay in whole or in part the traveling expenses of the directors; and inasmuch as the amendment, if adopted, would not go into effect at once, I would venture to suggest that there be two such meetings of our board the coming year and that the directors be paid a cent a mile towards their expenses. That would cost the conference only forty dollars for each meeting and would pay two thirds of the fare for ministers and one third for laymen.

At our headquarters we have a new occupant. The firm that publishes Dr. Hirsch's paper, *The Reform Advocate*, has undertaken the publication of *UNITY* and uses the rooms formerly used by *UNITY*. This step was taken with the approval of the board and is agreeable to all. But it seems to me that under the present arrangement it might be better for the conference in the future to discontinue its custom of paying a hundred dollars to *UNITY* for its conference number. The financial management of *UNITY* has become a matter of business wholly unconnected with the conference; and I would suggest that we use the money hereafter in publishing a compact report, in pamphlet form, of our anniversaries. That report could contain a complete list of our churches, with the statistics gathered by your future secretary, as well as the president's address, the secretary's report, the treasurer's report, the reports of all of the state secretaries, of the Sunday school society, the postoffice mission and other branches of our work. If it were properly compiled and sufficiently condensed it would make a useful and convenient manual of our work for each year and need not cost more than the sum paid *UNITY*; while that paper could publish our sermon and such other features as it might think acceptable to its readers.

Our headquarters have also served as a lecture bureau for Mr. Hirai of Japan and Mr. Nagarkar of India. Your secretary arranged for these gentlemen to deliver some sixty or seventy lectures in various churches of our conference, and in other places. It seemed most effective missionary work; for their very presence demonstrated the fact that a religious life was not limited to any single religion.

One other branch of work has found a home in our offices this spring, and that is the proposed Congress of Liberal Religious Societies. Although I have not personally any official connection with the movement, it has my warmest sympathy; for it seemed to me directly in the line of our Western Conference work. It is an attempt to organize in practical form the spirit that made the Parliament of Religions possible and intelligible. To some that gathering was only a Babel of discordant voices; but to us of the Western Conference it was the harmonious utterance of the great principle for which we stand, and we alone in all Christendom. It was the most impressive object lesson that could have been devised to show that the religious spirit may be the same in the most widely varying theological beliefs.

This recognition of the unity of spirit underlying or overtopping the diversity of theological forms is to be the great and conquering truth of the coming century, and is to make the Parliament of Religions the beginning of a new epoch in the religious his-

tory of the world, far more than the Diet at Worms was. And if I understand the matter rightly, this is the very truth for which this conference has been fighting a gallant and victorious battle during the last eight years. That battle is over for us. "Now eastward rolls the battle's din." The battlefield has been transferred to the National Conference, where the victory will be assured as it has been here. Our work now is to enter upon the reconstructive period that always follows great moral and spiritual battles. Our work is to build up a positive and living religion with the newest science for its theology and the scientific principle of free thought as its indispensable condition. Five years ago, in a paper read before the Unitarian Club of Chicago, I ventured to claim that the position of the Western Conference meant a new departure in religion; was the terminal bud of a new religious growth, as I put it. The Unitarian publications of Boston took me to task for such a wild utterance and even hinted that I was full of the new wine supposed to intoxicate recent converts. But surely those words are only the sober truth to-day. We have grown into a new world in religion. Matthew Arnold's words are no longer true that we are "wandering between two worlds, one dead, the other powerless to be born." The new world is already born.

The time for doubting and denying the old beliefs is past and gone in the liberal movement. That movement had to define itself against orthodoxy at first by denying the limitations, the special theological forms of orthodoxy. But to-day the denials of orthodoxy are coming from the ranks of orthodoxy itself. Men like President Harper and Professor Briggs are making the denials, while we are proclaiming the grand affirmations on which men are to build the higher religious growth of the new time.

But for this great new movement to become conscious of itself some one must lead the way in utterance and organization, as Luther did four centuries ago and Paul twenty centuries ago. I do not expect any sudden and vast transformation. The walls of traditional belief are too wide and deep to fall at the blowing of our horns, though we blow never so loudly. Yet the new movement must have its first conscious organization sometime, and the sooner it comes, after the world is ready for it, the better it will be for the new religious life of the world. Therefore I hope that our conference will feel like helping this new movement all it can—like helping the new religious world to be born—and will take some action to welcome the infant which claims us as its parent.

I cannot close without expressing my profound appreciation of the kindness and courtesy which has been shown to me everywhere during my brief service. Our housekeeper, Mrs. Perkins, has taken all the care of the office from my shoulders leaving me to devote such powers as I had to the matters of the conference; and she has saved me many a wearisome and purposeless call, as well as acted for me in my many unavoidable absences. The churches also have all received me with a cordial welcome that has made me almost forget that I was a stranger; and the letters which have come to me have likewise been kindly in spirit, even when criticising my course. I thank all of my correspondents both east and west for their information and advice. It has all been carefully pondered and has helped me even when I could not follow it. A head wind is better than a calm for sailing, and so opposition may help us on our way and by blowing "teach us how to steer."

The Business of the Conference.

At the opening of the Conference, President Shorey appointed the following committees:

On business: W. W. Fenn, Mrs. C. P. Woolley, J. D. Ludden, J. L. Jones, and Miss Marion Murdock.

On delegates: Mr. A. M. Judy, Mr. G. B. Penney and Miss C. J. Bartlett.

On finance: Mr. W. W. Fenn, Mr. J. L. Jones and Mr. J. D. Ludden.

The committee on credentials reported twenty-two churches and various other organizations represented at the Conference.

While waiting for the report of the committee on business, Mr. Foster, of Topeka, gave notice that he would introduce an amendment defining the conditions under which organizations were represented by their officials, and limiting the meaning of that word to the president, the first vice-president and the secretary of each organization entitled to representation in the Western Conference.

The invitation of the American Unitarian Association, to attend the Anniversary in Boston, was received and referred to the board of directors with power to act.

The Committee on Business then reported the following list of officers for the ensuing year: President, D. L. Shorey; Secretary, A. W. Gould; Treasurer, William McFaddon; Directors: Ida C. Hultin, Elinor E. Gordon, Caroline J. Bartlett, A. M. Judy, J. D. Ludden, H. T. Secrist, and Harry A. Gardner, for three years; Mrs. Learned to fill out term of Mr. Learned; and W. W. Fenn to fill out term of W. C. Gannett.

The report was accepted, and the officers all re-elected unanimously excepting the secretary. Objection was made to his election on the ground that he had said in public that he was not a Unitarian; and it was ridiculous for the Unitarian conference to have, as its chief officer, a man who had made that statement; but the conference promptly re-elected him.

The suggested amendment to the by-laws, whereby each local conference could choose a director to act as its representative on the board of the Western Conference, was considered; and after some commendation from various persons it was referred to a committee of five to consider the means and methods of a closer organic relation between the Western Conference and the Women's Conference, the various state conferences and also the American Unitarian Association. The committee named were: W. W. Fenn, J. V. Blake, A. M. Judy, Mrs. C. P. Woolley and Miss Marion Murdock.

The suggestion which the secretary made that the board of directors of the Western Conference should have two fully attended all-day meetings each year, one in September and the other in February, to which the fare of the directors should be partly paid, was also considered and referred to the directors with power to act.

The conference voted that the chair appoint three delegates to represent the organization at the coming National Conference. The president named, as such delegates, Mr. W. W. Fenn, Mr. J. B. Sunderland and Mrs. West. But as the conference wished its secretary to be one of its delegates, Mr. Fenn resigned for the secretary to take his place.

The Finance Committee made the following report: "In relation to the deficit apparent in the financial accounts of this year, your committee desires to express its belief that the decrease in revenue is due, not so much to a falling off in interest on the part of our churches—since several churches from which

contributions are expected have not been heard from,—as to the unusual condition of the country at large, which has caused a retrenchment of expenditures in all directions, and has effected very seriously the general prosperity of all our missionary work; therefore the committee makes the following recommendations; first, that a finance committee of three shall be appointed by the board of directors at their next meeting, whose duty it shall be to make careful examination of all the obligations of the conference, with special reference to retrenchment whenever possible; and also to secure means for the prompt raising from its churches of funds to meet the expenses of the next year. Second, that the conference raise, this year, the sum of \$500, beyond its regular expenses, to apply on the indebtedness of the past year."

This report was adopted.

The committee also offered the following resolution in reference to the American Congress of Liberal Societies:

"Resolved: that this conference recognizes the approaching American Congress of Liberal Societies as an effort toward union among liberal forces, for which we have the heartiest sympathy; that we regard it as in line with tendencies which this conference has long cherished; that we will gladly entertain any proposition which may be made by the Congress suggesting a plan of union among the liberal bodies which shall secure closer co-operation without materially disturbing existing organizations; and that we heartily avail ourselves of the privilege of naming a committee of five, of whom the president shall be chairman, to present to the Congress this, its word of greeting and encouragement.

This resolution was adopted; and the president named as the four other members of the committee: Messrs. Jones, Blake, Sunderland and Mrs. Mc Mahon.

Mr. Blake thereupon moved that the committee of five appointed to attend the Congress of Liberal Religious Societies, to convey the greeting of the Western Unitarian Conference, be charged with the duty of making a general report of the Congress to the next annual meeting of this conference.

This resolution also was carried.

The business session then concluded with a vote of thanks to the Church of the Messiah for its hospitality to the conference.

Report of the Secretary of the Women's Western Unitarian Conference.

For the Year Ending May 16, 1894.

A year ago yesterday we had held our annual meeting for 1893, memorable as a more than usually cosmopolitan gathering. The ingathering for the succeeding six months of the various Parliaments and Congresses, all religions in the best sense of the word, had begun. The women, as you will remember, held full sway at the Art Institute for the month of May. Our first work of the year was the joint meeting of the National Alliance, the Pacific Slope Conference and our own Women's Western Unitarian Conference; which most successfully realized our hopes and desires. On one common platform of aspiration toward making the best of life, we reported our varying methods of accomplishing spiritual regeneration.

During the five months that followed we saw neither occasion nor propriety in seeking work outside of Chicago. The stranger was knocking at our door and the duties of hospitality employed our best and fullest powers. It was a season long to be remembered; a season of such spiritual inflowing

as taxed our best powers to grasp and hold while we drew from it our blessing. Men and women all the world over could here be heard giving of their wisdom and their experience for the help of others.

Our rooms at 175 Dearborn street were never put to better uses than during that eventful summer. The hand touch and the quiet spot in which to rest from the rush of such a season in such a city have left pleasant memories in the mind of the "home-keeper." Our record book is filled with names from almost every state in the Union, a large number being from the Pacific slope. Germany, Sweden, Japan and India were all represented. We will not soon forget the silver hairs and quiet strength of Susan B. Anthony, the clear-visioned Nagarkar, the benign Mozoomdar nor genuine Hirai, who lingered long enough among us to make it a real wrench to our feelings when we had to say good-bye.

The special need of the home-keeping function at our headquarters becomes more and more apparent. Our secretary of the Western Unitarian Conference in his necessary absence on the King's business leaves many days in every month to the management of your secretary. In his absence she meets visiting laymen and clergy, answers innumerable queries, procures railroad transportation for ministers, and has been known even to procure supplies for vacant pulpits.

The human mind has its limits of expansion and power to hold new thoughts. We can almost declare that that limit was discovered when September 27th had arrived and the Parliament of Religion, the noblest gathering we shall ever see, was at an end. When the Columbian Exposition was over and the city relapsed into its every-day proportions of work and enthusiasm, it was inevitable that but one thing was to be done. A long breathing spell must be allowed for both Chicago and its surroundings. So for the winter months no "Councils" were held. When, after a few months of rest, courage was restored and intimations were heard, in one or two directions, that outside friends would be glad of a visit from the Women's Conference, it was discovered that the widespread financial depression had resulted so disastrously that they dared not undertake the meetings. If the conference had not been hampered by the same troubles, they might have changed the situation; but we too have been obliged to keep within a narrow income, so that we come to you this year with nothing to report in this line of work.

The post office mission work will be reported by our post-office mission secretary; also the various branches of the Women's Conference.

The Loan Library is not used as much as it deserves to be; though it is not of the same value that it once was, because no additions have been made for several years.

Over four hundred letters have been written in the line of official duties. The responses that are received do much to warm the heart and cheer the spirit of your secretary by their inspiring tone.

I wish to speak finally of a deep problem that has engaged the thoughtfulness of a few of us for several weeks. This problem pertains to the life and usefulness of the organization which for thirteen years under varying names has sought in various ways to serve the cause we all love. You will many of you remember that just three years ago the Women's Conference, after a preliminary year of great thoughtfulness in studying the questions involved, decided to continue its organization unchanged, with its own name and with its own methods in the

missionary work of spreading rational religion, rather than accept absorption into a body with a basis at variance with our own. We craved the comradeship of old and dear friends, but to receive it we must yield a principle too near to our hearts to be abandoned; so not to limit ourselves in our power to reach out in fellowship to those outside our own ranks we have kept the lonelier way. Now, a second time from the inner circle of tried and trusted workers comes the wish for absorption. At this time we are asked to sink ourselves in the Western Unitarian Conference. We are not asked by the Western Conference, please understand, but a few of our women think that the need of such an organization as ours no longer exists. This opinion is far from unanimous, but enough has been said to lead us to bring the matter before the friends in annual council, that we may have the benefit of a full and free discussion, hoping thereby to clarify our views and convict us of error or convert us to stronger faith in our conference as a power for usefulness.

Before we adjourn this matter will come up for discussion and the friends will have an opportunity to express their preferences. Speaking for myself, the ideal change that might be made would be to so alter our name that at once we would confront our real constituency, the Liberal Women of America who are tired of the petty distinctions which even in the would-be Liberal Camp keep like-minded people apart. When we are true to our past and still more true to our future we will not appeal to the Unitarian Women of the West, but to the Liberal Women of America to help us lift ourselves and others out of the trammels of our own names. The Women's Western Unitarian Conference has still a work to do but the Women's Liberal Conference of America has a greater and nobler work to perform.

MARION H. PERKINS,
Secretary.

Proceedings of Women's Western Unitarian Conference.

Rev. Ida Hultin, of Moline, the president of the conference, opened the session with a few remarks concerning the history, purpose and work of the organization, and expressed the conviction that its purpose was not accomplished unless the women were competent and ready to take their places with men in the work of the Western Unitarian Conference.

Mrs. M. H. Perkins read the secretary's report giving the record of the work as radiating from the headquarters at 175 Dearborn Street. She also spoke of its life and usefulness showing that its existence had not been in vain nor its usefulness of a low order.

Mrs. B. C. Reed reported for the Post-office Mission work, showing this branch of the body to have been alive and active during the past year despite its limitations as to means for carrying on its work. She spoke particularly of the gratitude with which its offerings had been received; Mr. Savage's sermons proving especially helpful. Regrets were expressed that the society was not able to buy more of the Unity Mission tracts and sermons for distribution.

Mrs. Geo. Mephram reported for the St. Louis branch of the conference, showing an increase in membership of about thirty per cent during the past year; and judging from the many questions relating to the individual, home and social life that have been considered by it, there has been a corresponding growth in other directions.

A letter was read from Mrs. Learned, re-

greeting her inability to be present and alluding to the many past meetings of the conference which she and Mr. Learned had attended together. Following the letter the conference passed a resolution of sympathy with Mrs. Learned and expressed its deep loss in Mr. Learned's death. Mrs. West reported for the Chicago Branch.

Mrs. Follansbee, representative of the Womans' Alliance, reported for the local associate alliances of Chicago.

Mrs. M. H. Perkins read the treasurer's report, showing that all expenses had been met, leaving a small balance in the treasury. Following this a call was made for money to be sent to assist Miss Putnam with her work in the Dakotas, which was responded to with a generous sum. Mrs. Susan L. Jones offered the following resolution:

Resolved; That this Conference hail with cheer the approaching American Congress of Liberal Religious Societies as a logical fruition of the Unitarian hope and good work.

Resolved; That a delegation of five members be appointed by the Conference to attend these meetings, and that the officers of this Conference in every practical way cooperate in the future work of this Congress on the lines of undenominational religious work.

A motion made to amend the resolution was lost and it was then carried and the following delegates to the Congress were elected: Mrs. Jones, Mrs. West, Mrs. Perkins, Mrs. Dow and Miss Hultin.

Mrs. W. C. Dow, chairman of the nominating committee, gave her report which was adopted in full and the following officers were elected:

President, Rev. Ida C. Hultin; Vice-President, Mrs. J. C. Learned; Secretary and Treasurer, Marion H. Perkins; Post-office Mission Secretary, Bellina C. Reed.

Directors: Mrs. E. E. Woodman, St. Paul, Mrs. M. H. Lackersteen, Chicago, Mrs. J. V. Blake, Chicago, Mrs. F. G. Buckstaff, Oshkosh, Mrs. F. G. Howe, Chicago, Mrs. Thomas Gane, Chicago, Rev. Ida C. Hultin, Moline.

Mrs. Charles T. Catlin, of Brooklyn, then read the paper of the session. She expressed the thought that the progress of women is impeded by their want of training. She regarded women's organizations as especially adapted to supplying this need. Parliamentary usages should be followed and an organization should be a harmonious whole—not like an army, which she regarded as a symbol from the barbarous past, but like an orchestra where each part true to itself helps to swell the grand harmony of the whole. A plea was made to keep up the women's organizations till women could compete with men in solving the problems common to both.

Mrs. C. P. Woolley then led the discussion of the paper and favored the merging of the Women's Conference into the Western Conference, as they are doing essentially the same work. The tendency of all women's organizations is to promote self-consciousness, which is the great obstacle against which women have to contend in their public work.

Mrs. Jones spoke of the purpose for which the Woman's W. U. C. was organized and thought it not quite ready to be absorbed into the larger body.

The president then called upon Mr. Gould for suggestion as to the best way to bring about the desired union. Mr. Gould spoke of the great need of women's societies, and hoped they might go on, as they were doing a great work. Mr. Gould was followed by Miss Murdock and Miss Bartlett, both of whom spoke for the unification of the two organizations, thinking that in the process of evolution that point has been reached by the W. W. U. C.

The president called for a resolution which would enable the bodies to work together. Mr. Judy thought that this question should be merged in another which was pending before the Western Unitarian Conference, looking to a better representation in that body of the various state conferences.

Mr. Jones made a few remarks, which were followed by a question from Mrs. Wilkinson as to the future work of the Women's Western Unitarian Conference, which was followed by a suggestion from Mrs. Wilkinson as to the continuance of the "Religious Councils" in isolated places, and offering a subscription of \$25.00 for this special work. Conference adjourned.

Alice Ball Loomis,
Sec. pro tem.

Postoffice Mission Report.

The hard times have been felt in the Postoffice Mission as elsewhere, so the following reports show more love and loyalty than ever before. Mr. J. S. Brown of Lawrence, Kas., has distributed 7,160 sermons and papers, but he says: "I find difficulty in getting stamps; it would be a great relief to know that during the coming year I could have funds to pay all necessary expenses. I gladly give my time and am too much interested to give it up now that it is eight years since I began. I could do better if I had funds to make my own selection of papers and tracts; as it is, I have to take the best I can get, and speaking in general terms the quality is excellent. I do not have as many of the Unity Missions as I could wish, because the publishers are too poor to give them without money and without price. I have not made record of the smaller tracts such as 'Blessed be Drudgery,' 'Art of Married Life,' etc., as I have folded them in the larger ones. I feel greatly indebted to someone for sending thirty copies of UNITY the past and former years. I always find it worth reading and have reason to think it is read and appreciated by those to whom it is sent. I have influenced a dozen or more subscribers and am cordially in favor of the new movement toward a larger and more inclusive unity of the liberal forces, and have been trying for some months past to have an exchange of religious papers between Orthodox and Unitarians, and in this have had enough success to encourage me to go forward in the work."

Mr. Wimbish at St. Paul, Minn., has distributed 5,535 sermons and papers among 136 people, has spent \$57.62 and received \$13.56 from correspondents, and has lent six books from his small loan library. Comparatively few consult about doctrines, but a large number speak of being helped by literature sent. Miss Gould's Davenport list has increased to 94, and 4,931 papers and tracts have been circulated. Two books lent, and in two places there are "Sunday Circles."

Mrs. E. W. Smith at Denver writes: "I sent regularly to five persons, who have expressed appreciation; and besides the 207 sermons and papers sent away I have distributed at the church sermons and papers, making in all 3,183. The literature has been that received from the A. U. A. for the reason that while we would have liked very much some of the Unity Mission tracts we have not felt able to afford the expense; next year it may be different. I find, in the church work especially, great demand for Mr. Savage's sermons, of which I have given 674. We have a small but good 'Loan Library,' but have donated the use of it to the Libaray Circle, which also has the leading magazines of the day. We have spent \$1.78 for postage."

Mrs. Savage still leads the mission in Wisconsin and has sent 246 sermons to 14 persons besides lending 2 books; \$6.72 was spent in advertising.

At Hinsdale Mrs. Warren's books show 574 sermons and papers sent to 54 persons; \$4.17 spent for literature. One lady writes Mrs. Warren: "I take about a dozen sermons and bind them together with pretty ribbons so they make quite a nice little book; these I lend and just at present some friends have four of these books with them to carry as good reading matter while they are in Texas for a couple of months. Mr. R. reads Savage's sermons aloud to his two boys, they are so wholesome and good. Some time ago I asked one of my neighbors about his religious belief. He replied, 'I prefer the Unitarian, and as the preaching in the churches here is not to my way of thinking, I feel better to stay at home and read.' Here I saw a chance for my sermons and he went away with a big bundle, and old *Christian Registers*, too. He asked if he might give them to an infirm neighbor quite in sympathy with the broader thought, and so my sermons are all out. I aim to read them aloud to my family including two hired men; and I find such strength in these good words. They have been a great source of comfort to my grieved heart these months past and the best of the tracts and papers are finally sent to the hospitals in a large city."

Miss Hilton has done less through the mails this year but has given 258 sermons and papers. Recipients all speak of being interested, some as being greatly instructed. One lady spoke particularly of Mr. Savage's sermon "Doing and Being," said she "had read it three times already and should read it twice more and make extracts from it, then send it away."

Mrs. Crossman at Rochester looks after 42 friends and has sent 1,299 papers and tracts, spent \$14.70 and received \$2.88 from correspondents; has lent four books.

St. Louis now has nine interested workers who hold themselves responsible for 210 parishioners, have sent 8,137 sermons and papers and spent \$46.12. Though the number of names is less than in former years, Mrs. Mersereau writes she feels it is a survival of the fittest, as it was the wish to learn who were really in earnest, and no advertising has been done. About fifty are co-workers in distribution and nearly all who answer express appreciation. Mrs. Keyser continues her work at the hospital, has scattered 1,702 tracts and 5 books, and writes: "The literature is very satisfactory, as patients preserve and carry away Savage's, Gannett's, Ware's and other sermons to their families." Mrs. Mersereau asks us "to read between the lines," that they are a most enthusiastic corps of workers, the motto "no grumbling," and the work goes on without friction. A branch has been established at Detroit.

From Mineral, Ill., comes word of 20 persons receiving help from literature sent by Miss Pervier, who has "much faith in the little leaven that leaveneth the whole lump after a while." Nearly all the 20 keep the sermons moving!

Mrs. Partridge at St. Anthony Park, Minn., looks after 24 souls, several of whom help others and ask for more.

Mrs. Miller of Geneseo, Ill., has 60 correspondents, has sent 199 tracts and papers, besides much secular literature, has lent 20 books and spent \$74.50. Seventy-eight people watch the mails from Cleveland and 3,975 papers and sermons have reached them.

The "Third Church," Chicago, has sent to 18, but the first of the year dropped 12 names because of lack of interest. Including Mr. Blake's sermons given for the Columbian and

Midwinter Fairs, 1,815 tracts and papers have been passed along.

"All Souls," Chicago, has a committee of five. They have written 23 letters to 37 parishioners, sent 66 papers and sermons and spent \$3 37.

Miss Hathaway sends to 6 persons regularly from Assonet, Mass., and all in turn give or send away what they receive. 973 tracts and papers and a year's subscription to *Register* and *UNITY* have been given and \$1.80 expended. The literature goes far and wide and in many cases quantities of *UNITIES* to a school in Tennessee and other institutions. One young man in a neighboring city has been an invaluable assistant in circulating *UNITY* and Mr. Savage's sermons among thoughtful workingmen.

You will be glad to know of a new mission at Danville, Ill. Four names inscribed, 303 tracts and papers circulated at a cost of \$7.00. *UNITY* put in the public library and a Sunday Circle established through the influence of this earnest friend.

At headquarters, as you already know, our correspondence is mostly with co-workers, but there are 200 to whom we send sermons and miscellaneous literature; 269 letters have been written and 157 received. Unity Church, Boston, have again donated 600 of Mr. Savage's sermons and Mr. Chadwick's people have with equal generosity contributed 550 of his sermons published monthly. Ten copies of *Every Other Sunday* reach our little friends, who hail it with delight. We are indebted to several friends for magazines and papers. *UNITY* is especially kind in this direction and also the Library Committee of "All Souls," Chicago. We have been greatly interested in the untiring efforts of a friend a few miles out of the city, who writes: "Every week during the past year we have had a lesson from Mr. Horton's 'Noble Lives and Noble Deeds' and I have endeavored, as leader, to make them as interesting and instructive as possible, giving out topics, and using pictures, anecdotes and everything connected with the person we were studying; perhaps a third of the society looked up and prepared themselves upon the topic assigned them. We have no Loan Library, but when any one has a new book he generously passes it around, and my copy of 'Black Beauty' has just returned from a long trip where country school teachers read it to their scholars. We continue to hold a song service every month and read sermons when we have no minister."

Another friend writes, "an elderly gentleman who calls occasionally, always goes away with his pockets full of sermons and says he likes all, every word of them. A Jewish neighbor enjoys *UNITY*, another reads Mr. Savage and lends to a Hicksite Quakeress. My friend takes the *Register* and *UNITY*. She is president of a literature class which is studying our national history with especial reference to the progress of thought and education and she takes care to give liberal religion a prominent place. Another says, I have no words to express my thanks for the literature, have enjoyed it all; and so Mr. Savage's mind 'goes marching on' across prairie, lake and mountain, as well as from house to house in city, village and country, by means of the five copies of sermons you so kindly placed in my hands. May he live long to send forth such gladly welcomed messages. In my home they are read each Sunday to a 'Circle' of three, and when one of Mr. Jones's can be procured we have that too."

We had left from last year \$10.15 of the money Mr. Gannett gave us for Unity Mission tracts, and \$1.73 left of postage, so the accounts show:

On hand \$1.73, Mr. Gannett \$10.15, Donations \$2.97
Workers \$34.36, W. W. U. C. \$13.00, total \$62.21.
Tracts \$10.15, Postage \$30.52, Postals .25, Mr. Ellis \$11.75, On hand \$9.54, total \$62.21.

The figures have bored you and you will not remember them, but do remember that they mean help to bear the burdens, to sweeten the drudgery and lessen the hardships of many lives, for of old it was found hard to make bricks without straw, and to-day it is even harder to build new thought foundations without the right material.

BETHIA C. REED,
P. O. M. Secretary.

Address of the President of the Western Unitarian Sunday School Society.

A. W. GOULD.

I need hardly call your attention to the remarkable showing of our treasurer's report for this year. Generally it is with difficulty that we succeed in paying all our bills by the time of the conference. This year we have an ample surplus. This result is owing partly to the careful management of our new treasurer, and partly to the remarkable selling quality of our publications for this year, which have enabled us to recover the money invested in them within a few months, instead of a few years as has usually been the case. Another reason for our excellent financial condition is that we have our office room entirely rent free, and have the use of the errand boy who is paid by the Western Conference.

I would also call your attention to the fact that we have now completed the Fourth Year in our Six Years' Course.

Mr. Fenn's admirable lessons, given this present year, have been widely used, and will be published in book form before long and so be adapted to the continued use in our schools. The Fifth Year of our course will be prepared by Rev. J. H. Crooker, of Helena, Montana, a gentleman well known to us all for admirable work in studies of New Testament, as well as of Social Questions. The course will carry our students from the time that Paul laid down his labors to the time that Channing took up his work in New England; containing a brief and instructive survey of the main elements that combined to modify and develop Christianity during those eighteen centuries. The usual summer institute for the study of this course will be held at Tower Hill, Wisconsin, the first two weeks in August, and will be conducted by Mr. Crooker, who gives an excellent outline of the book in his paper, to be published in *UNITY*. It is hoped that a large number of teachers will avail themselves of this opportunity to get a more systematic knowledge of the subject, and the higher enthusiasm that comes from study under such a teacher.

Another subject that seems worthy of your attention is the desirability of having some way of bringing our isolated Sunday schools in contact with each other. A summer convention at the time of our institute, would be an ideal way of accomplishing this purpose; but so many of our teachers and preachers have plans for their vacations, inconsistent with such an arrangement, that it is doubtful if it can be carried out successfully. But it does seem possible for us to organize Sunday-school Unions. We could have some three or four of them here in our Western Conference; each Union to consist of ten or twelve Sunday schools within easy visiting distance of each other. If these Sunday schools can choose their delegates and have sessions in common, three or four times a year, meeting with different schools each

time, I am inclined to think that the result will be a great increase of enthusiasm on the part of the teachers and the pupils, as well as some increase of interest on the part of the parents; and I would venture to suggest that we take some measures to inaugurate such Unions by the appointment of a committee to consider the matter and to recommend a plan.

I will also call your attention to the proof sheets of the first Service in Mr. Blake's Sunday-school book. These services have been thoroughly revised by Mr. Blake, working with a committee of his own church. They have received the written suggestions of a large number of persons interested in this book, and, after considering all of these, have given us a revision of the original edition; and this proof sheet is a specimen of the work as it will finally appear. We have distributed copies that you may see what the work is to be like, and we should be glad of any suggestions or criticisms in regard to matters of detail; and we should also like to have those who may desire to use the new edition of this book indicate at this meeting how many copies they would like to have, and guarantee the payment of the cost of those copies.

Report of the Secretary of the Western Unitarian Sunday School Society.

For the Year Ending May 16, 1894.

Your secretary feels that the past year has much in its history to give confidence and encouragement. Our sales are much larger than last year. Regarding the sales, one thing is most encouraging, the geographical range represented by our patrons.

Outside our own household of from twenty-five to thirty regular subscribers to the six years' course, we have filled orders from many new points, notably San Francisco, Pasadena and Oakland, California; Salem and Portland, Oregon; Spokane, Washington; Fort Worth, Texas; Frankestown, N. H.; Arkansas City, Kansas; Duluth and New York City.

Among our Universalist neighbors, in Englewood, Elgin, and Newark, N. J., our publications are in use.

The Ethical Culture Society of Chicago is also partially supplying itself from our shelves, and while several independent schools have found in our publications what they needed, more have regretted that they carried a denominational imprint, this being an objection to those who would otherwise buy our books. These facts force us to the question of a possible change of name in order that we may escape geographical and sectarian limits, enabling us thereby to face our real constituency, the Liberal Sunday schools of the country, and thus enlarge our usefulness.

The publications of the past year consist of the lessons "Flowering of the Hebrew Religion" and the book "Beginnings." The first was prepared by W. W. Fenn and illustrated by photographs. This has been the current work for those using the six years' course.

The second book, "Beginnings," by Allen W. Gould has been phenomenal in its sales, the first edition being nearly exhausted in a period of six months.

To the generosity of four or five we were indebted for the ability to publish this book last September. The sales have proved the high estimate in which this book is held. It is in fact this book that has become so popular outside of denominational lines and that has helped to bring our larger constituency. In any publication we may undertake our aim

is not to duplicate work already done by other Sunday-school societies, but to provide lessons on topics as yet not treated of at all in other Sunday-school societies, or, if so, treated from standpoints other than that of natural religion.

Our letter list is a long one; some are easy to answer, some so difficult that the ingenuity of your secretary is taxed to the utmost. Some earnest interested person, perhaps far removed from headquarters, writes to ask "our opinion" of the best lesson helps, stating his special problem, asking parenthetically about the virtues of the six years' course, or, if we have any helps for the younger pupils. The letters written to elucidate these and kindred points have tried the soul of your secretary. The principal difficulty is as to lessons for younger children. I trust that our perplexities may find answers before many months.

MARION H. PERKINS,
Sec. W. U. S. S. S.

Proceedings of the Western Unitarian Sunday School Society.

May 17, 1894.

The reports of the secretary, Mrs. M. H. Perkins and of Albert Scheible, treasurer, were given before that of the president. The secretary's report briefly mentioned the publications of the year and the growth of the work. The treasurer's report gave a gratifying presentation of the finance of the society, a very comfortable balance in the treasury being reported. Mr. Gould gave the address of the morning and enlarged upon the aim of this society, especially referring to the fact that the organization is the only one known to us that has for its distinct object instruction in Natural Religion. He called attention to the Summer Institute which is to be held at Tower Hill during the first two weeks of August.

Two committees were appointed by the chair, the first consisting of Mrs. Leonard, Miss Stafford and Mr. Stickney, to nominate officers for the ensuing year. The second committee consisted of Mr. Judy, Miss Gordon, Mr. Duncan, Mrs. Parker and Mr. Secrist, and was to consider the advisability of holding local Sunday-school Union meetings.

The literary program began with Mr. Sunderland's discussion of the "one-topic" system; the wisdom of this system was ably expounded. Miss Buck followed with a paper on "Pictures as Lesson Helps," which made an admirable presentation of the value of the "Art String." Mr. Judy spoke of the additions he would wish to have made to Mr. Blake's Service book now in process of reconstruction.

Miss Lord's paper on the revision of the Sunday-school Service book was read by Miss Wanzer. Copies of the first service in this book, as revised by Mr. Blake and his committee, were circulated through the conference, and discussion and objections were listened to.

Mr. Blake, in answer to a request for a greater variety in services, responded that to comply with these requests was practically impossible, giving excellent reasons therefor. Mr. Gould then outlined a plan for raising the necessary money to publish the new service book. Pledges were given from the following churches, each promising to take a certain number of copies as soon as printed:

All Souls—200 copies.
Third Church—100 copies.
Hillside, Wisconsin—50 copies.
Unity Church, St. Louis—150 copies.
Davenport and Sioux City were not ready to pledge themselves to anything, but

thought it probable that they would need 150 copies each.

The election of the officers and directors concluded the business of the session.

The officers elected for the ensuing year were: President, A. W. Gould; Vice-president, Mrs. E. T. Leonard; Secretary, Mrs. M. H. Perkins; Treasurer, Albert Scheible. Directors for three years: Miss M. L. Lord, Jenkin Lloyd Jones, M. M. Mangasarian, Mrs. M. H. Perkins.

Meeting adjourned.

MARION H. PERKINS, Sec.

Sunday School Lessons on the Growth of Christianity. 1894-1895.

BY J. H. CROOKER.

The attempt will be made in these lessons for 1894-1895 to trace in outline the historical evolution of that religious movement known to us as Christianity. It will be assumed that religious history is a part of human history in general, because religion is related to the total life of the people. It represents man in one of his native attitudes and activities. It will also be assumed that Christianity is simply one of the great religions of the race, to be investigated and interpreted by the same scientific methods that are used in the study of all other historical phenomena. It was rooted in the human conditions which preceded it; it arose from the operation of forces and factors inherent in human nature; in its growth it obeyed historical laws, building itself up out of the materials in its environment, and changing its form as it passed from one to a different center of civility and as the exigencies of its own life made themselves felt.

Thus, we shall not look upon the church as a meteorite, let down from heaven, supernatural in character, but as a stream of human life into which tributaries have flowed from a great many springs in far-off historic hills. Christianity has always been vastly more than a creed, originally it was especially a spirit and method of life; it was more than a moral ideal, it was a social organism; it was more than a personal devotion to Jesus, it was a corporate life; it came to have a theory of creation, but its real strength lay, not in its speculations, but in its work as a humane and educational institution.

The different parties which early appeared were not so much heresies as natural phases of a common movement. The changes which occurred, from age to age, were not so much corruptions as transformations to meet and express inevitable historical conditions. And the success of a particular form of faith or organization does not mean that it was originally set forth by Jesus or intrinsically superior to others, but simply that for the time being it was on the whole most serviceable.

We are to study those ancient times to find the facts, not to make or defend a creed; to learn just what happened and just what was believed, without any reference to our personal faith. Our object will be simply to discover just what Christianity in those different centuries has been, and how it has grown, not to find support for our opinion nor to make it seem what we wish it might have been.

We shall briefly sketch the world into which Christianity came, and the rootage in Judaism out of which it sprang. We shall note the influence of Jesus which acted as an organizing impulse, gathering people about him as a personal center; and also the universal character which Paul gave this movement. We shall trace those thought

problems which issued from the union of the Gospel story and Greek philosophy, and which, playing about the Logos idea, led on through Nicæa and the contentions of Arian and Athanasian to the Trinitarian formula. We shall trace the growth of the ecclesiastical organization which grew alongside this theological speculation, showing how the church unfolded as an organism to do its work; how bishops rose into authority; how a clerical order became separated from the church membership; and how religious symbols and social agencies were transformed into sacraments. By the way we shall bring into view the great personages of church history, and take a passing look at what was going on contemporaneously in the world outside Christianity, stopping now and then to glance at both the martyrs and the monastics.

At last, after some four centuries, the church came forth as a world institution, with definite ritual, new Scriptures, a Catholic policy, and a clerical order: Augustine, dreaming of its wide dominion as the "City of God"; Leo, stepping forth to preserve the treasures of civility threatened by the invaders from the north and gathering to himself the lines of authority which radiated from imperial Rome, but failing to gain control of the east, whose churches with image controversy and theological contentions present a dreary story that must be briefly told; Gregory, drawing the lines of authority, spun by his predecessors, into a firmer bondage over mind and heart, and gathering the northern peoples to himself by a marvelous network of missions; and Hildebrand, making the papacy a temporal power ruling kings and princes with a rod of iron. In these ages, Christianity ceased to be a spiritual faith, a personal aspiration, and became a mere administration. To carry out this policy, celibacy was imposed upon the clergy; religious orders under special rules were fostered; the mass grew into shape as a spectacular means of saving grace, and the confessional with its purgatorial attachment as an engine of discipline. All these things will be described, while a glance will be given at the crusades which shook Europe out of its slumber and lethargy; at the life in cloisters where the scholastics toiled at their vast theologies, so wordy but so unreal; and at the bloody work of the inquisition.

Brought at last to the threshold of modern times, the producing causes, and essential features of Renaissance and Reformation will be defined; the protests of Luther and the reforms of Calvin narrated; the reaction in Catholicism itself noted; the growth of national churches indicated, especially that in England; the story of Independency, leading on to toleration, told; and closing with some considerations of those movements of the eighteenth century, which went far toward liberating religion from priest and king and making it a personal affair of the individual, by which we reach a Christianity that is free, liberal, and progressive, a church that is rational, humane, and catholic.

All this will have to be done very briefly in broad outline. A difficult task, perhaps impossible to accomplish; but its importance inspires the attempt.

Note.—The next number of this paper will be devoted to a COMPLETE report of the proceedings of the

Congress of Liberal Religious Societies, held in Chicago during this week.

All the addresses made and papers read will be reported in full. Orders for extra copies, at 10 CENTS EACH, may be sent to the publishers.

BLOCH & NEWMAN,
175 Dearborn Street, Chicago.

UNITY

A Journal of Religion.

Non-Sectarian Liberal Constructive

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Report of the Treasurer of the Western Conference.

CHICAGO, May 16th, 1894.

TO THE WESTERN UNITARIAN CONFERENCE:
I beg to submit the following as my report as Treasurer for the year ending this date:

RECEIPTS.

Balance on hand May 20, 1893, per cash book..... \$ 8 10

From Churches.

Bloomington, Ill..... \$ 10 00
Boston—Church of the Unity..... 100 00
Chicago—All Souls Church..... 200 00
Chicago—Third Unitarian Church..... 60 00
Cleveland, Ohio..... 200 00
Davenport, Iowa..... 35 00
Duluth, Minn..... 10 00
Evanston, Ill..... 5 00
Genevose, Ill..... 25 00
Geneva, Ill..... 20 00
Grand Rapids, Mich.—Unity Church..... 10 00
Hillsdale, Wis..... 10 00
Hinsdale, Ill..... 50 00
Humbolt, Iowa..... 10 00
Hobart, Ind..... 10 00
Janesville, Wis..... 10 00
Kalamazoo, Mich..... 30 00
Madison, Wis..... 10 00
Menomonie, Wis..... 10 00
Milwaukee, Wis..... 35 00
Moline, Ill..... 15 20
Monmouth, Ill..... 10 00
New Bedford, Mass..... 100 00
Omaha, Neb..... 15 50
Quincy, Ill..... 49 05
Rochester, N. Y..... 50 00
Sheffield, Ill..... 10 00
Sioux City, Iowa..... 30 00
St. Louis, Mo.—Church of Unity..... 200 00
Sturgis, Mich..... 5 00

From Individuals.

Miss Harriet S. Tolman, Boston..... \$ 10 00
Mr. and Mrs. M. H. Leonard, Chicago..... 5 00
J. C. Kimball, Chicago, annual membership..... 1 00

Albert Scheibel, Chicago, annual membership..... 1 00
Miss Wilcox..... 1 00
Rev. C. E. Perkins, Iowa City, Ia..... 5 00
Miss J. D. Barber, Meadville, Pa..... 5 00
J. D. Ludden, St. Paul, Minn..... 25 00

From Interest.

Interest on the Endowment Fund..... \$1,143 10
Interest on the Frothingham Fund, the same consisting of 3,000 C., B. & Q. bonds..... 94 00

From Rents.

Received from Unity Publishing Co..... \$ 115 00
Received from Bloch & Co..... 30 00
Received from Unity Association..... 25 00

From Bills Payable.

Borrowed on note of Conference to Rev. F. L. Hosmer, date July 3d, 1893, due in 6 mos., 7 % interest..... \$1,000 00
Borrowed on note of Conference to Anna M. Ellis, date Sept. 9th, 1893, due in 1 year, at 7 % interest..... 1,000 00
Received by the Secretary from the Field..... 295 07
Received life membership Geo. F. Tower..... 25 00

Total receipts..... \$5,123 02

DISBURSEMENTS.

Rent, 13 payments..... \$1,105 00
Office Boy..... 198 01
Janitor..... 96 00
Gas..... 5 78
Laundry..... 3 26
Stamps..... 4 24
Stationery..... 36 97
Expenses Unitarian Exhibit World's Fair.
Paid bill Mrs. Wooley..... \$38 15
Paid bill Mrs. A. L. Wright 60 00
Paid bill Rev. F. L. Hosmer 41 90
Paid bill Rev. A. W. Gould..... 8 40
Conference Number of Unity..... 148 45
American Unitarian Association (Annual Dues)..... 100 00
Register for visitors at Conference Rooms..... 5 00
Expenses Rev. F. L. Hosmer as delegate to Boston..... 13 00
Traveling expenses Rev. A. W. Gould..... 212 37
Salary Rev. F. L. Hosmer as Secretary 4 months..... 833 33
Salary Rev. A. W. Gould as Secretary 7 months..... 1,458 31
Salary M. H. Leonard, Treasurer. Exchange, drafts, despatches and sundries..... 87 50
Paid May 14th, 1894, on above note to A. M. Ellis..... 2 65
Paid May 14th, 1894, on above note to A. M. Ellis..... 500 00
Balance on hand..... 303 20

TREASURER'S REPORT ON THE ENDOWMENT FUND.

On the endowment fund, collections have been made during the past year aggregating \$266. This sum has been deposited in bank, and the item "cash in bank" in my predecessor's report is to be increased by this amount. The other items in my predecessor's report remain unchanged, and a statement of that fund is accordingly as follows:

Invested in first mortgages on Chicago real estate, bearing 6 % interest..... \$13,300 00
Cash in bank..... 1,115 05
Notes of subscribers bearing 6 % interest..... 5,910 00

Total..... \$20,325 05
All of which is respectfully submitted.

WM. MCFADON,
Treasurer.

Treasurer's Report of the Women's Western Unitarian Conference.

From May 16, 1893, to May 16, 1894.

Cash Balance, May 16, 1893..... \$ 158 07

Contributions.

Mrs. R. E. Damon, St. Louis, Mo..... \$ 5 00
Mrs. E. R. Spear, Austin, Ill..... 5 00
Mrs. Thos. White, Cleveland, Ohio..... 5 00
Mrs. M. A. Osgood, Chicago..... 30 00
Mr. Walter S. Heine-man, Chicago..... 5 00
Mrs. Celia P. Woolley, Geneva, Ill..... 5 00
Mrs. S. W. Lamson, Chicago, Ill..... 10 00
Mrs. James P. Gardner, Chicago, Ill..... 5 00
Mrs. W. C. Dow, Chicago, Ill..... 5 00
Miss Louise Grele, Chicago, Ill..... 5 00
Mrs. W. C. Gannett, Rochester, N. Y..... 5 00
Miss Ella F. Hubby, Cleveland, Ohio..... 10 00
Miss Isabel Chapman, Brooklyn, N. Y..... 5 00
Mrs. E. A. Driver, Riverside, Ill..... 5 00
A Member of St. Louis Branch..... 5 00
Miss Mary L. Southworth, Cleveland, O..... 5 00
Mrs. F. G. Howe, Chicago, Ill..... 5 00

Annual Subscriptions from Societies.

Cleveland Ladies..... \$20 00 }
All Souls Church, Chicago, Ill..... 31 00 }
Detroit..... 20 00
Des Moines..... 5 00
Unity Church, St. Louis..... 25 00
Sheffield, Ill..... 5 00
Kalamazoo, Mich..... 5 00
Hinsdale Industrial Society, Hinsdale, Ill..... 5 00
Janesville, Wis..... 5 00
La Porte, Ind..... 5 00
Third Church, Chicago, Ill..... 13 00
Moline, Ill..... 5 00
Annual Memberships..... \$174 00
Miscellaneous Contributions..... 2 50

EXPENDITURES.

Salary, Secretary..... \$260 00
Salary, Post Office Mission Secretary..... 182 00
Contribution to Helen G. Putnam for Dakota Mission..... 50 00
President's traveling expenses..... 15 00

Awarded
Highest Honors—World's Fair.

•DR•

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To her own surprise, and, I am sure, your pleasure, the treasurer reports that all expenses for this year of financial depression have been met. This has not been done without an effort and may account for a large portion of the postage account.

For the third time we report a collection adequate for our outlay. But this year we are compelled to report a smaller surplus than for some time previous. Last year, having one hundred and fifty dollars in the treasury, we took council of our consciences and found that it was not quite wholesome for a missionary body to have a surplus, so we were most happy to vote fifty dollars to Miss Helen Putnam for use in spreading the gospel in Dakota. This year our balance is \$61.29 and the question in my mind is—how are we, out of this small surplus, to find a second fifty dollars for Dakota? I have thought about this much and I have come here today fully assured that I am to receive it and that it is to come so easily and so cheerfully out of your pockets that your hearts will feel much lighter than your pockets after the exercise.

What I want now is a spontaneous outpouring of tens, fives or less that shall not be counted as part of your regular subscription, but shall be the extra and special evidence of your sympathy for Miss Putnam's work.* Some weeks ago when I still felt much uneasiness as to whether we could come to our anniversary with a clean balance sheet and while I was pondering how I should get the fifty dollars I must have, there came a letter that made the whole day bright. In it, beside a generous check for our current expenses, was a word saying, "Here is an additional ten dollars for Miss Putnam." Since then I have been revolving how I could make that ten grow to fifty by May 16th. My questioning has been partially answered by friends who knowing my wish have made special providences of themselves and added to the original ten until my pledges now amount to \$25. I am sure that the remainder is here for me. Is it not?

MARION H. PERKINS, Treas.

Report of the Treasurer of the Western Unitarian Sunday School Society.

For the Year ending May 12th, 1894.

The sales of publications during the past year were the largest since 1891. Receipts from memberships have fallen off somewhat, as also the contributions from schools, while the donations from individuals were the largest in six years.

The total receipts from memberships, school contributions and individual donations about equal those of last year; so by cutting down the running expenses we were able to leave a larger working cash balance, \$1791.5. This will go towards another edition of Mr. Gould's "Beginnings" and of our catalogue of publications. It may also help to cover the cost of the Summer Institute, which we hope will some day be self sustaining.

The exact figures are as follows:

RECEIPTS.	
Cash Balance, May 16, 1893.....	\$ 76 73
Collected for Outstanding Bills.	50 17
Collected for Mds. Sales.....	624 49
Annual Memberships..	88 00
Life Memberships:	
Mrs. C. S. Sterling,	
" J. S. White,	
Mr. Albert Scheible	30 00
Contributions from Schools.	
Chicago, All Souls....	\$ 20 00
" Third Church.	20 00
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*As a result of this appeal, \$83.22 was collected for Miss Putnam's missionary work in Dakota.

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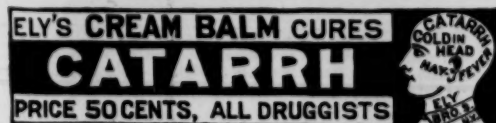
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Endowment Fund....	53 07
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Respectfully submitted,
ALBERT SCHEIBLE,
Treasurer.

Reports from the Field.

Michigan.

Miss Bartlett reported from the state of Michigan that work had been done at Grand Haven, Midland and Mount Pleasant. In the former place she had visited them during the week and persuaded them to organize a Sunday school, which was now in successful operation, with an adult class of thirty or forty conducted by Mr. Stickney; and she hopes that the church may be ready to settle a minister before long.

At Mount Pleasant and Midland she and Mr. Johnston, of Grand Rapids, held a mid-week meeting of four days in each place; and as a result, the two churches were so far encouraged that they combined to raise a salary and call a minister; but they had not yet succeeded in finding the person who was willing to take up the work.

Illinois.

In the absence of Mr. Duncan, the secretary of the Illinois Conference, Mr. Fenn, chairman of the missionary committee of that conference, reported that no new work had been done by the conference during this year, owing to the financial depression; but that it was hoped and expected that new work would be undertaken the coming year.

*The contributions of \$3.00 from Buda and \$20.00 from Quincy for the year ending May '93 came too late to be included in last year's report.

Iowa.

Mr. Harvey, the secretary of the Iowa Conference, who had consented to report, was not present; and in his absence Miss Gordon was called upon to report for her part of the state. She said that no new missionary field had been opened by her or Miss Safford during the past year; but the missionary points of the previous year had been kept up and developed into permanent organizations at Cherokee, Marcus and Washta. She expected that these three places would be able to settle a minister before long.

Mr. Judy reported for the eastern part of the state, and told of the work done in West Liberty, where Reverend Mr. Heizer was doing good service; and a congregation of a hundred had been gathered and were meeting in the Quaker house of worship.

The whole state now counts six more churches than it had three years ago, which is, perhaps, the largest increase in any western conference.

Ann Arbor, Michigan.

Mr. Sunderland reports that the Michigan University has 2600 students drawn from all parts of the country. Most of them, of course, have been brought up in the Orthodox faith, and have never seen or heard a Unitarian minister. From 60 to 125 of the students attend the morning service at his church; in the evening, when the subjects are more particularly adapted to students, the church is sometimes crowded. One of the strongest features of the church is the students' Bible class usually taught by Mrs. Sunderland, and sometimes numbering as high as 150; but there are also other small classes on other subjects. There is also an organization called King's Daughters, of fifty members, mostly university students; and a Young Men's Guild, which has 65 members. The Unity Club is in its 16th year and numbers 300. The church also maintains a Loan Library and Reading Room and a tract table, from which numerous quantities of library literature is dispensed.

Iowa City, Iowa.

Mr. Perkins reported that the principal opportunity in Iowa City centers in the pulpit. Two services are held each Sunday; treating in the evening on such topics as the Bible Reformation, Leaders of Liberal Religion, and points of contrast and agreement between Orthodoxy and Liberal Christianity. The pastor has a Bible class; and he has also the unique opportunity of holding the chapel service in the university, every six or seven weeks.

Ohio and Indiana.

Mr. Jennings sends a report from which the following is taken:

"As to reports from the conferences to which my name is attached as secretary, I have but very little to say. The Indiana Conference was organized at Hobart, September, 1878. My connection with it began in December, 1894. A meeting was then held in La Porte, at which I was appointed state secretary. At a subsequent meeting action was taken which led to my appointment by the American Unitarian Association, as missionary agent for Indiana, Ohio and Kentucky. I employed a substitute at La Porte, and spent one year in visiting the large cities in these states. I finally fixed upon Toledo as a place to build a church, and moved there in 1887. No meeting of the Indiana Conference has been held since. The conference to day exists more in name than in reality; and I am more its nominal than one of its real officers.

"Almost every year, however, I have done missionary work in this state, visiting and preaching in La Porte, Hobart, Kendallville, Richmond and one or two other places. The

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only societies which might be considered alive in the state now, are Hobart and La Porte, neither of which have settled ministers.

"In Ohio we made an attempt to call together our forces; and in 1891 we organized the Central States Conference at Cincinnati. The societies we hoped to include were Cincinnati (two societies), Cleveland, Youngstown, Marietta, Louisville and Toledo.

"Mr. Thayer was elected chairman of this conference, and myself secretary and treasurer. Since then there have been two meetings, one at Marietta and the other at Louisville, at neither of which was it possible for me to be present.

"Nothing has been done by this conference except holding these three meetings, at all of which I think Mr. Forbush was present.

"At Cincinnati, Louisville, Marietta and Toledo were represented; at Marietta, only Cincinnati and Youngstown; and at Louisville, last November, only Cincinnati with her two societies attended."

Minnesota and the Dakotas.

Miss H. G. Putnam, who is doing such inestimable work in the Northwest, sent a report which deserves to be printed in full, but owing to lack of space, only the leading features are given here:

"As I look over the field of Minnesota and the Dakotas, the statement is verified that the harvest is ready but the reapers are few. Through Mr. Crothers' influence, one of Harvard's students is coming for summer work to the spot from which I am this moment writing. He will have a probable circuit of four towns with a few liberal families in each town. Our churches already established in these three states, as far as heard from, are holding their own; yet all are feeling the stress of the hour.

"During the past three weeks several calls have come to me. A young man in North Dakota, formerly a Methodist minister, writes: 'Do not fear to speak plainly; the people are largely Unitarian.' The man is working at present to earn money enough to carry him through Meadville 'independently'; meantime where he is teaching school he holds services once in two weeks. He also tells me of places to go with my missionary work where it will be heartily greeted.

"In Watertown, South Dakota, there ought to be a liberal church of some kind started to-day. A People's Church would meet the wants of many. A Congregational minister so liberalized his people before he left them, that for a year they have been looking unsuccessfully for some one to take his place; and a leading lawyer says: 'Now is the time for a Liberal Society.' He and some others stand ready to do all they can to support the right leader.

"Ten days or more ago I spoke to a Congregational Church on 'Are Unitarians Christians?' Three years ago the church was refused to the man who asked for it; this time it was granted very cordially, and the minister said that, if necessary for my accommodation, he would give up either his young people's meeting or his prayer meeting. It was not necessary, as the unoccupied evening suited me better.

"In a trip of thirteen days, I spent the most of five on the cars (mixed trains), spoke seven times and wrote three sermons, besides the visiting consequent in three towns. Last Sunday I spoke in our pretty church in Fargo. Last evening went to a small town fifteen miles away from the railroad, where there is but one church and that a Catholic. The only other religious organization is an order of Good Templars. They have a pretty little hall that will seat about one hundred or one hundred and fifty, and they have a service once in two weeks. The use of the hall was given me and I had an audience of fifty.

"Sunday afternoon I speak here in New Paynesville at 3 P. M.; and at Mannannah, fifteen miles away, at 8 P. M. There is a growing interest here. It would take half an hour, instead of ten minutes, to tell of all the good work that is being done and that might be done all over these three big states; and a man with whom I have been talking to-day says that during a two weeks' trip into Missouri, this spring, he found the harvest just as ripe, needing the workers to gather it in. That seems to be the word in all directions. Not dogma, but religion is the need of the hour."

The Boston Association of Ministers.

The anniversary-week reception to visiting brethren is tendered under the hospitality of the Rev. Edward E. Hale, D. D., and the Rev. Minot J. Savage. These members cordially invite all of the Association and all other Unitarian ministers who may then be in Boston to meet with them on Monday, May 28, in the parlors of the Church of the Unity (entrance on Pembroke St.) It is hoped that a large number of the members will be present to assist the hosts in their hospitable duties.

Social intercourse from 4 to 4:30. Paper by the Rev. Chas. F. Dole, on "The Service of Worship and the Service of Thought," followed by discussion. Supper at 6.

C. D. BRADLEE, D. D., Moderator.

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Correspondence

The Mutual Knowledge of the Liberal Churches.

EDITOR UNITY:—In your issue of May 3d, Rev. Mr. Lyon repudiates with some warmth my assertion in a former number of UNITY that our Unitarian brethren are not so well acquainted as they should be with the position, movements, and men of the Universalist church. If my article misrepresented Mr. Lyon's personal knowledge in this regard or did him injustice in any way, I sincerely beg his pardon.

I still hold, however, that Universalist ministers have a better knowledge of the men and tenets of the Unitarian church than is conversely true. This judgment is the result of a somewhat wide acquaintance in both denominations. Trained in the Harvard Divinity School, having my first settlement over a Unitarian church, retaining to-day the same love for Unitarianism as ever, my ministerial friendships are largely with the younger Unitarian ministers. Whenever I meet my former schoolmates of the Divinity School, they ask "What does your church believe? What latitude is allowed in it?" My experience with them leads me to think that Unitarian ministers know much more about orthodoxy, its tenets, movements and men, than about the tenets, movements and men of the Universalist church. On the other hand, many Universalist clergymen, it must be confessed, are sadly ignorant of the spirit and work of Unitarianism. One of them asserted in a recent

state convention that Unitarianism was dying out; and refused to believe the writer's statement that Secretary Reynold's last report showed that the Unitarians had built more churches and gathered more congregations during the preceding ten years than in any other decade of their history. Is there not too much ignorance on both sides? To this fact Rev. Mr. C. E. Perkins bears witness in a finely written article on "Unitarianism and Universalism," in the May *Unitarian*. His opinion is also the result of an experience as a preacher in both denominations.

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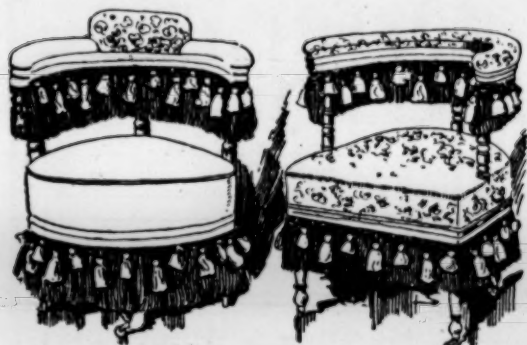
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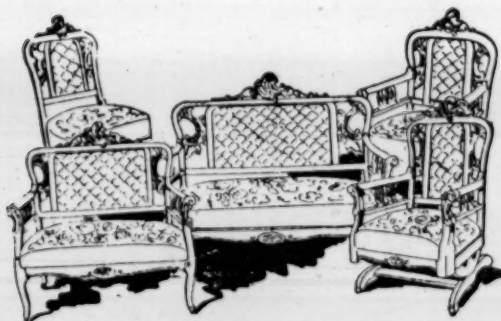
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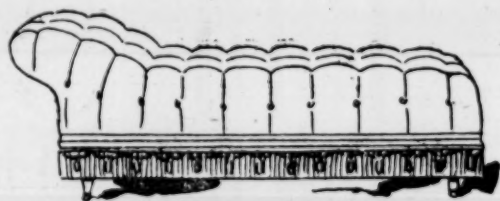


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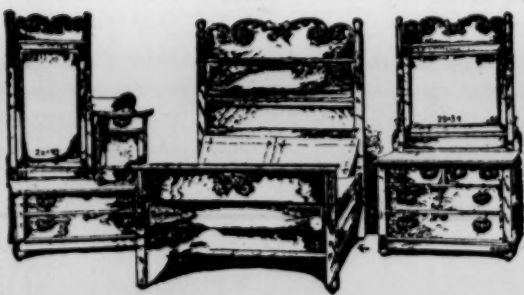
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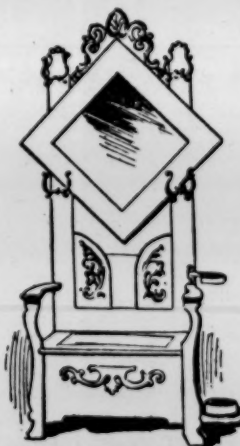
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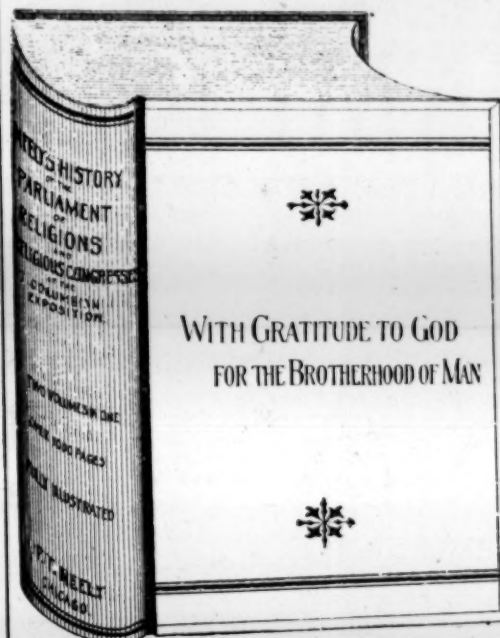
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